

THE STELLAR



RAY

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A MAGAZINE FOR THE PEOPLE

Devoted to a Solution of the Practical Problems of Life
in the Light of Science, Occultism and Philosophy



MIND



Man is a Slave of Fate
but Possessed of a
Free Will to Conquer

The Stars Incline, but do
not Compel. The Glory of
a Man is in his Strength

PUBLISHED BY

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DETROIT, MICH., U. S. A.

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All orders for subscriptions should be addressed: THE STELLAR RAY, Detroit, Mich.

3-5-10-14

THE STELLAR RAY

A MAGAZINE FOR THINKERS

Published Monthly at Detroit, Michigan, by

THE ASTRO PUBLISHING COMPANY

HENRY CLAY HODGES, Editor

SUBSCRIPTION PRICE—In the United States, Mexico, Cuba and Island possessions of the United States, \$1.00; Foreign, except as noted above, (Six shillings) \$1.50.

Entered at Post Office, Detroit, Michigan, as Second Class Matter.

VOL. XXII

JANUARY, 1909

NO. 1

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K. K. Sept.-09

Scioahspe

By EDGAR LUCIEN LARKIN

NATIONAL MUSEUM,

Mexico City, Mex., Oct. 9, 1908.

The paper on which this account of prehistoric Aztec and Toltec activities is being written has been very near the famous Aztec Calendar Stone. A dream persisting since my boyhood has at last been fulfilled. I have seen and touched this wonderful zodiac hewn and sculptured in the most obdurate rock, a variety known as olivine basalt. I am standing in a very remarkable room, the "Hall of Monoliths," in one of the most wonderful and valuable museums in the world. On all sides there are faces of gods, deified men and goddesses, wrought in stone so hard that only the hardest steel is able to scratch them; and their stony eyes are looking upon me as I write.

The Aztec calendar is a huge stone cylinder 11 feet 5 inches in diameter and nearly three feet in thickness, and weighs 53,792 pounds. One surface is covered with symbols, religious and astronomical, that is, in so far as the zodiac is concerned. And astrological, since all nations whatever, have believed, and many individuals still believe, that the stars, sun, moon and planets, in some occult way, control human lives here on earth and in a future state. Therefore this calendar is one of the most impressive monuments in existence. Hopes, fears, and religious emotions, are all transferred to everlasting stone. Like all races of men, at a certain stage in mental and religious evolution, the builders of this calendar were devout sun worshippers. In the center is an image of the sun, but, like others around the world, it contains human features. That is, they adored a god of the sun having human attributes.

Within the first circle are four quadrangles representing the quarters of the earth. But lines joining them form a cross—a rude swastika—to explain which would require the writing of a book. These symbols also represent motions of the sun from the vernal equinox to the summer solstice,

thence to the autumnal equinox and to the winter solstice, and return to the vernal. The four constitute the modern St. Andrew's type of cross.

The outer circles represent days, months and years. These are divided into periods, with symbols relating to religious festivals and fasts. The extreme outside circle portrays the Aztec idea of the firmament. Another book would be required to recount all the symbolical mysteries. But the colossal stone cylinder or disk in Denderah, Egypt, has similar zodiacal configuration and intensely occult symbols.

There! I turned toward the statues and bas reliefs; when behold! there stands a huge stone slab with a characteristic Egyptian human figure—true in every detail. What blindness has obscured the vision of archaeologists and antiquarians! They have taught for years that the Aztecs either imported this slab from Egypt, and many other sculptures, or artists came here from Egypt and chiseled the exquisite Egyptian figures. How absurd. The Aztecs and Egyptians both belong to the sunken Pacific continent Pan. The destruction of this vast continent and migrations of the survivors throughout the habitable earth, is described in language equal in grandeur to that of Job, David and Jeremiah, in the stupendous book of world problems, *Oahspe*. This is why the title of this article is "Scioahspe," for I shall attempt to upset archaeology, ethnology, anthropology, and "mythology," nine-tenths of which is true, doubtless, and reverse them all. And psychology, as it now exists, must go also. An entirely new conception must be placed on all things mental and psychic, and all human history will be made to put on a new aspect. I shall try to so completely transform linguistic and religious archaeology, and by comparison and elimination so change current ideas regarding the great standard religions of mankind that they will scarce be recognized. Whole floods of light will

pour on Genesis, from Chapters I to X, upon the discoveries now being made in Babylon and Nineveh, and of vast importance soon to be made in Memphis, in Arabia, in Iran, and in Polynesia.

By the front door of the museum is a huge stone about ten feet in length and two and a half inches in width and height. It is in shape of a rude mummy's case. But on the top is sculptured the outlines of a mummy supposed to be within. Every stroke of the chisel is pure Egyptian; the face, eyes, features and headdress are exactly as those of the most remote Egyptian antiquity. For mighty men, great races, and marvelous hewers of stone once, twice and maybe several times, lived and wrought here where I am now writing, and occupied all Central America and all that part of South America west of the Andes. All these peoples came originally from the huge sunken continent, given the name of Pan in *Oahspe*. And the Egyptian pyramid builders, the race of the shepherd kings, not the astoethonous races along the Nile, also came in the first place from Pan and settled in Eastern and Central Asia. Centuries later, as shepherds, they entered Egypt, forced the Aborigines into slavery and made them carry stone for the great pyramid, as abject slaves.

Did this mummy stone come across the sea from Egypt to Mexico (it weighs several tons), or did men from Egypt come here? Or did ancestors of both Aztecs and Egyptians escape the giant flood which submerged Pan, all save the existing islands of Oceanica? For two huge legs and feet of a colossal statue are standing in this classic room, but they are similar to those Colossi now intact in Egypt. And two basalt statues like Egyptian and Mexican have been discovered in an island in the distant Pacific; the wind is blowing the sand away from similar cities in Iran, a region of Eastern Persia, while temples of like character are being exhumed in Arabia. *Oahspe* tells how the survivors of Pan peopled the Arabian Peninsula, as well as all of India and Persia.

Memorial Stone of the Flood.

Across the room from the calendar is a large stone wrought and sculptured in commemoration of the flood. Waves are

engraved on three sides, while the fourth seems to have been broken off from some other stone. Objects appear in the stony waters, and other strange symbolic figures. What deluge is memorized? The one which slew the ancestors of the Aztecs, or the one mentioned in all the Asiatic scriptures and bibles? Call all written and oral accounts of the flood as relating to one—the great cataclysm which destroyed a continent extending from near the three Americas to Asia and Australia—then the date of the disaster is set by *Oahspe* as 24,000 years before the year A. D. 1848. This length of time seems to be far more reasonable than 4,000 years.

Pan Everywhere.

The very signs over doors and shops along the streets here display the word *Pan*. Such names as these appear: Y. Moyu Pan, Tulipan, Aotapan and Pandora. And we have Panama, Copan, Mayapan, Tolupan, and then Japan and also Panopolis in Egypt, and many others.

Tribes of Indians south of here were able to converse with Chinese; and others, down the Pacific coast, with Japanese. Casts of skulls made by Aztecs are here. Among these are the very remarkable artificially flattened skulls fashioned by pressing the head in infancy. These have long been an enigma. *Oahspe* tells why they were distorted.

Stone of Sacrifice.

This is an enormous cylinder ten feet in diameter and three in thickness. It is sculptured with symbols all over the top and around the circumference. In the center of the top is cut a circular bowl for the purpose of catching the blood of human beings when sacrificed by the priests. A channel is cut from it to the periphery, to convey the blood away, as was the case in the altar of Solomon's Temple of the Hebrews. But this great stone once rested on the very apex of the vast pyramidal Temple of the Sun, which stood on the spot where now stands the mighty and magnificent Cathedral of Mexico. I walked through the great aisles, corridors and apartments of this building, and thought of the strange scenes that have been witnessed here. It is said that the top of the pyramid temple reached a height equal to that of

the Cathedral. This seems to be probable, for I noted the size of the square, and mentally determined the angle of slope of the pyramid. Then this blood-washed stone occupied the place in space now occupied by the huge central cross of the Cathedral.

The most terrific battles once surged where the Cathedral, National Palace and Museum now stand. Two religions, two races engaged in a death struggle. Prescott's description of the death scene is awe-inspiring. Every square inch of soil where I am writing has been saturated over and over with blood of Spaniards and Aztecs. The mighty Temple of the Sun was stripped of gold and overthrown by Cortez. Its great stones were used in buildings. I saw one in the Museum. A volume would be required to outline the treasures of this great collection of relics of a vanquished race. Large photographs were made of all the ruined temples in Mexico and Yucatan proper for the Exposition in Madrid. They are of great utility, for one can compare all together. Stone in the hands of the great Aztec sculptors was as clay. Exquisite artistic creations are on display in endless varieties, and the priceless Maya Handschrift bibliothek, made in Dresden, Germany, is here in the national library. An entire year could be put in here studying this Museum, its intense occultism and symbology. And another year in study of the ruined buildings of a great race from Pan.

The word "panic" came up from the Pacific flood. The calendar stone was found when excavating in the central square of the Aztec city in 1790. The Maya Handschrift contains thousands of pictographs. No doubt they form a written language awaiting a translator. Similar symbols are found in the graphic tablets in *Oahspe*, and definitions are given for many of these. Who knows but that standing linguistic and ethnic problems may be solved by this book—the modern revelation.

Train time. I must away to South Mexico to Cuernavaca, on the Mexican Central railroad, to see the palaces and cathedrals of Cortez, and the lovely gardens of Maximilian and Carlotta.

My Guardian Angel.

*Written for The Stellar Ray by
Madalene Lang.*

Say, was it thou, bright spirit of blue ether,
That hovered near a soul with earthly
passions pressed?

Did thy presence stay the anguish, and stop
the sorrowed weeping,
And the tempest that was raging in my
weary, burdened breast?

Did you wipe the tears all tenderly, un-
seen by mortal vision,
And hush the sad soul-yearning when
my eyes had ceased to weep?
Did you softly bend above me and with a
dream of rapture
Close down the weary eyelids that had
long refused to sleep?

Did you whisper of a morning that should
dawn for me and loved ones,
Loved ones that have vanished from this
unrelenting shore—
Gone and left me broken-hearted, grieving
o'er the way we parted—
Did you say that I should find them, find
them all, once more?

Oh, sweet presence, linger near me; let me
feel the unseen goodness
Of thy angel face above me, whether
waking or asleep;
Be my silent source of comfort, so when
earthly cares oppress me
I shall feel thy form is near me, still its
tender watch to keep!

Oh, guide my soul to happiness, and let
my life be tender,
Fulfilling every duty that is given me to
do;
And when I hear Death's messenger, O be
thou still my guardian—
Guide me safely through the cloudlets in
the dim and misty blue!

God has delivered yourself to your care,
and says: I had no fitter to trust than you.
Preserve this person for me such as he is
by nature: Modest, beautiful, faithful, no-
ble, tranquil.—*Epictetus.*

Living Forever

JULIA SETON SEARS, M. D.

"And That a Rose May Have Its Breath, Something Must Die"

Throughout all ages the minds of men have pictured Eternal Life, and stood faithfully for the immortality of the Spirit; but it is only with the later philosophers that we are brought to consider the question of living forever on this earth plane in a physical body and building time into eternity here and now.

There are many today who believe in the immortality of the body, and many more believe in the reincarnation of form without cessation of function from one age to another.

With the advent of the New Thought ideas and belief in absence of all external limitations, it is not a long call to immortality of the flesh; for if man is limitless, and can have what he desires, and can fashion in consciousness these things, and if an interior registration of energy must in time manifest in form, then it is not hard to understand how anyone demanding continued existence here can produce the laws which, so far as human understanding can foresee, could not fail to give them body after body of increasing endurance.

When we look at life in its old interpretation, and see the weakness and uncertainty of its expression, when we see death in its unexpected terror, lives cut short in the very dawn of their greatness, we can feel the great human longing for the continuance of life, no matter what the conditions are, and must at first glance feel that any law which could bring to humanity the faintest power of control of existence here and now, would be a boom that should be heralded as tidings of great joy.

Death to the undeveloped life is terrible, no matter when it comes. One has only to stand by the bedside of the dying when the one who is going out and those who look on are unrelated with the knowledge of the great hereafter, either by faith, hope or prayer. Death is, to these hearts, an enemy too terrible to be met; as long as the human heart loves, it will stand still in human fear whenever it thinks of the

grave in the distance. These earthly ties are closely knit, and not even the hoped-for joys of the Infinite can take away from a heart its desolation when it stands by the open grave of all that its life holds dear.

When the day comes that "one of us must listen to hear a voice that has forever grown dumb," and it no longer answers us, it is then the human heart turns with aching, tortured sobbing and asks, "Why must we die?"

It is Love that has led the race on and on until it has developed a deeper consciousness by which that old age and disease and decay may be set aside; and it is Love that has said in a voice too loud to be unheeded, "He that liveth and believeth on me shall never die."

Love, looking into the face that it worships, hates to see the traces of life's decay creep over it, and the one beloved dreads the day when increasing years shall mark their number in wrinkles on its brow; and at last, born from the union of thought and love, there sprang up the resolution to make time stand still, and death wait.

One has only to look with eyes that can see, and they will find that the last twenty years have started a great revolution, and the race has succeeded to a great degree, at least, in fulfilling its resolution. The day of the grandmother is passed forever; look where we will, we see little resemblance between the grandmother of twenty-five years ago and the one of today; most of us need to look twice to determine which is the mother or the eldest daughter; and the dear, placid grandmother of fifty and twenty-five years ago would look with mild scorn and disdain upon the charming, youthful grandmother of today, with her smooth skin, white teeth and bright eyes, and her bewildering mass of fluffy clothes that match the beauties of the younger matrons.

The human mind is awakened today as it never was before; it finds that all the things which the old-thought world be-

lieved so fixed and so eternal are only the signal of its own fixed point of thought attachment; today we know that we cannot make time stand still, but we know that we can build into time as it passes just what we desire, and that as we build today it stands for tomorrow, and as days pass, whatever we build in the *now* goes with us into eternity.

It is an unwritten law that everything in life has a season, every living thing passes from birth to death, and from youth to maturity; spring leads to fall, summer to winter, morning to night, life to death, and the passage from the cradle to the grave is a season in which man has growing in him all the wonderful powers of being.

In the old way of thinking, man came forth like a flower and was cut down; but today we know the higher truth, that while every law of life pushes man on from birth to maturity, at the same time he alone is master of just how soon his cycle will close; the flower buds bloom, seeds and dies, and passes into another form; and so does man. He cannot escape the universal law, but he has power to say just how much time, and how he will spend the hours between the coming in and going out. It has been said that three-score years and ten is the allotted age of men; but this is true only of those who know no better than to accept that as the full cycle of their maturity.

Then we know the higher truth, we prolong infancy and adult life; and as time goes on these stages will be prolonged indefinitely to suit the will of the individual.

There never was a time in the world when infancy was so prolonged as today; everything co-operates to keep our children babes; the schools, the nurseries, the colleges—all look upon childhood and youth as sacred, and to be kept as long as possible. In earlier years children went to work to help their parents, and at very young years marriages were consummated, and what today would be children were then married men and women with family cares; our young men and women are kept from responsibility now, years beyond the old score; and as time and understanding increases, these years will be more and more prolonged, and this lengthens youth,

also adult periods, and places old age beyond the limits of thinking.

One cannot stop the trend of civilization, and so the next thing to do is to train with power and become one with it.

It must forever be Truth that man is master of himself, and life and death in the true consciousness is really a thing of his own choosing.

Jesus taught this truth, for he said, "Therefore doth my Father love me because I lay down my life that I may take it again. . . . No man taketh it from me, but I lay it down myself. . . . I have power to lay it down, and I have power to take it again. This commandment have I received of the Father. . . ."

It is plain that life here on this plane can be made a thing of personal desire, and as humanity goes on in its understanding, it will come to be a rare thing for anyone to die before he is ready; even accidents will not happen to those who are alive in the higher law of nature; the conquest of death is the last lesson to learn; and this conquest does not come through never dying, but through the development of power to live as long as we want to, and quit the way we want to, and when we want to.

No one has any right to die of disease; death by disease is the signal a life hangs upon itself that it is not yet in accord with the understanding of higher laws.

Aided by the increasing intellectuality and spirituality of men, death will soon come to be a thing not to dread, but rather a joy, for under the law of limitless human consciousness, it will be the lethal dose which a soul can take after it has sated its consciousness with the things of this earth-plane where life has led us, till he tires of his own throes and torments and desires; then the soul, weary with its worked-out experience and passed-up sentences of many judgments, will loose its "want to" and turn to another state of being, and like a weary traveler, lie down and sleep. Men may live as long as they want to on this plane, and they may live as they want to. No one says "No" to them but themselves; this is the higher law, and there is no appeal from it. But it is the height of folly to think that the race will ever come to that point where they will desire to remain.

forever in this earth state; this earth and its environment is only one of the primary states of existence, and there are worlds on worlds of power and experience awaiting the grown-up life; and as each life deepens its consciousness, it will not get very deep into its cycle until it sees the absurdity of holding to this little, meager span here called life; and it must by natural law come to that hour when the very central desire of its being is to lay down its body and pass on.

We may spend as much time as we choose between the coming in and the going out, and we may spend it in peace and power. Eternal youth is unneutral, and so is old age, but youth and age have

their appointed places, and the gathering of years with their weight of experience should not make the body old and decrepit; but it should make the soul ripe in a consciousness which can see not only the beginning but the end.

When humanity comes into the full possession of this Truth of building time into eternity, it will have mastered life, and it is slowly coming into the power of living always in the eternal *now*. This is victory over death and the grave, and as it goes on there will come the day when death will be no more than a fond "good-night," and those who love can, if they so desire, go on together in a "blessed sleep from which none ever wake to weep."

The Open Door to the Unseen Universe

By JAMES ROBERTSON

Being another glimpse between the pages of a recent work by a business man of repute in the city of Glasgow, England

Further mention of this book will be found in the Book Review Department of this issue

Of the many surprises which came to me in my investigations, none were greater than to know the deep wells of knowledge that were embedded in the literature of Spiritualism. I had walked through life almost unconscious that any men or women of great worth had contributed to it, or had acknowledged the facts to be real.

From my earliest days Robert Owen was one of the names I held in honor; I had conversed with those who had known him closely while laboring at his philanthropic schemes, and while myself a believer in Christian dogma, had regretted that such a good man had not recognized the true religion. I do not know that I was a believer in his fundamental doctrines, that man came into the world like a sheet of paper upon which anything could be written, good or bad; that he was entirely a creature of the circumstances under which he was placed; but it was the high-souled man I loved for his unselfishness, ever seeking to mitigate the woes of humanity. What a delight it was for me to read that such a lofty soul had met with facts such

as mine, and was able to say that "the sum of his whole lifelong endeavor to bless and improve his fellow men paled before that mighty illumination which brought to him the assurance of immortality, and the certainty of reunion with all we have loved and lost on earth, in another and better world." There have been few men who have earned the same loving regard from their disciples as Robert Owen. I have never met a soul who came into personal touch with him (and in my earlier years I knew some of his closest companions), but who spoke of him as having a calm, settled love for all that was honorable and good; that an air of wisdom and sweetness was in all he did or said. Instinctively all felt he was a great man, and those who ranged themselves under his banner, secularists many of them, labored for progress, though they believed that it ended with the tomb. That a man like Owen in his latter years got to know that the lever which moves the earth has its fulcrum in the unseen has given me special joy.

Of spiritualist literature, which is not

likely ever to perish, are the books written by Owen's gifted son, the American statesman, Robert Dale Owen. The clear evidence of spirit return in his case dissipated the materialism that had ruled his life. The truth at all costs was the maxim of his life, and when he met it, in the form of Spiritualism, he worshipped it, and devoted his life to its expansion. The old miracles taught him by his pious mother, the daughter of Glasgow's famous citizen, David Gale, he had long discarded, because they were represented as being violations of natural law. But the phenomena which he met, however wonderful, now appeared as part of nature's processes. The believing heart which the exclusive claims of Christianity had destroyed, was his once more. All the facts that his earnest penetration gathered are lucidly set down in those priceless volumes, "Footfalls on the Boundary of Another World," and the less known work, "The Debatable Land." The man or woman who faces these records will find it difficult to discover a weak spot in the chain of argument, or to brush aside the great realities there presented. Robert Dale Owen became one of the most religious men. The deep things of God absorbed his thoughts, and he became satisfied that the master soul was indeed opening the eyes of His children to the happy destiny that is theirs when the clash and din of earthly life are over. He knew for a certainty that the soul's progress begun on earth continues through the great chain of existence, and that all souls will ultimately rise to purity and happiness in the realm beyond.

* * *

Perhaps a greater surprise to me than even the works of Dale Owen, were the more phenomenal books which were penned or dictated by men who were not scholars like him, but who had matriculated at the University of the spirit. "Hafed, Prince of Persia," had but just appeared when I entered the ranks. Here was a most wonderful narrative, relating to life on earth and in heaven, which was said to be dictated by one who had been a personal follower of Jesus of Nazareth. The medium who, week after week, poured forth the wonderful story, was but a working man, a joiner by trade, without scholarship, had never trav-

eled, and could not be called a reader of books. Surely a remarkable incident to occur in these modern days. I obtained the volume before I saw the man David Duguid, and felt it was a most enchanting book. I wondered what the great man, to whom those pictures of a past age were revealed, could be like; for it was a tremendous claim to make that the real authors of the book had been contemporaries and companions of the Man of Nazareth. I soon got to know all the people who had been associated in its production, not one of whom was either a scholar or had any pretensions to scholarship or literary gifts. These men were persons of the best moral quality, who would never dream of perpetrating a deception; but deception was out of the question, for even had whole libraries of books been at their command, such questions as are put in that volume could not have been met. Training and culture of the most extended nature would have been requisite. The volume gave a simple and rational explanation of the instrument's growth, how step by step the spirits had been able to influence him, until the work was produced.

* * *

Mr. Hay Nisbet, a well known printer in Glasgow, had been associated with David Duguid since their first investigation into the matter. He it was who took down the words as they fell from the medium's lips, and who made the corrections which were dictated by the spirits when it was read over to them. Mr. Nisbet I knew well for years, a true-hearted religious man, who might be called a broad-minded Christian, and who, to the last, did not forsake his church. On his invitation I attended some of the meetings and several times witnessed the production of messages in Greek, Latin and Hebrew, as well as the direct spirit paintings, many of which, in those early years, when the regular circle was not disturbed, were really artistic gems.

* * *

At my first sitting I witnessed phenomena which I have never forgotten, and I can recollect saying to myself, when I saw a globe of light traveling from the end of the room, and assuming the form of a human hand when it reached the table,

"There never can come to me in all the future years anything which will weaken or make me deny what I am now witnessing." It was, I think, almost my first experience of physical phenomena, and though I have oftentimes since seen the full form built up, nothing impressed itself so markedly on my memory as this first event, which, with many others, in those early years of inquiry, satisfied all doubts, and produced a calm spirit on this great question which has never deserted me. Darwin once said, "With regard to a future life everyone must draw his own conclusions from vague and contradictory probabilities," but though once I would have echoed his sentiments, I now had perfect assurance that the question had been settled, for me at least, for all time.

The great books of Andrew Jackson Davis presented to my view such a luminous philosophy, such a scientific view of nature's processes, that I had to recognize that real scholars did not need to matriculate at an earthly university; that great teachers from the world of spirit could send down their illuminated thoughts through such sensitive natures as were capable of receiving the afflatus. There is scarcely in all history anything so wonderful as the presentation of such a body of truth as was given to Davis. A shoemaker's apprentice, with scarcely the rudiments of ordinary education, he was utilized to present astounding descriptions of God, man, creation, the solar and astral systems, the mystery of force, life and being, the order of creation, in eloquent, burning words, and to express thoughts almost beyond earthly comprehension. There was sublimity in every line, yet he, normal lad, knew nothing; neither scientific terms nor the simplest facts known to school-boys. The boy of sixteen could not even spell the words he used. No fact could be better attested than that of the manner of the production of Nature's Divine Revelation, and nothing more astounding was ever presented to the world. Had we not the faculty of overlooking the most transcendent things, the world would have stood in awe and wonder before such an important event as the production of this book. It is true that on its appearance, some sixty years ago, there was some little commotion over it in

America, which got as far as one or two popular journals here; but all this was soon forgotten, and the man remains largely unrecognized and unknown. It is a volume "not for an age, but for all time." Each new generation will find, as other and better ideas come into circulation, that Davis had already dealt with them. The "Descent of Man," as described by Darwin, was clearly portrayed by this lad, who was reared in the school of destitution. No human teachers taught him; only God and his ministering spirits. This volume, which discoursed of suns, stars, systems, astronomy, geology, physiology, and every known science, was followed by others, the matter of which was dictated to himself and written down when his faculties had been unfolded still further by the spirit teachers. All inspirations of past ages sink into insignificance before those of Davis.

* * *

I have in my possession a volume of the *People's Journal*, published in this country in 1847, a magazine which had amongst its contributors John Stuart Mill, Sir John Bowring, Harriet Martineau, and other notable writers, and there I find an article penned by Parke Godwin, a well-known litterateur, and the son-in-law of Bryant, the American poet, wherein he writes of Davis's first great work: "It carries the doctrine of the progressive development into all spheres with the most rigid and unflinching logic, and as a mere work of speculation is full of the highest interest. It could only have been written by a man of extensive acquirements and the most vigorous imagination. But if we suppose it to be what it purports to be, the spontaneous utterings of a clairvoyant, it becomes one of the most extraordinary works that was ever published." How much I owed to Davis in those early years of inquiry! What rapture and gratitude were called forth at the thought that such inspiration was given to mortals in these days! The whole subject appeared in a new light. I could understand Shakespeare better; could recognize how much real inspiration had been streaming from the unseen, which properly tuned sensitives had caught up and interpreted in their own language. I did not take these writings as being in any sense infallible: to me they

were but human and incomplete, but they were studded with mighty truths, and, in spite of all imperfections, were the best interpretation and revelation of the inner life that the world had yet had.—*From Spiritualism, the Open Door to the Unseen Universe.*



Sunny People.

*The Finest Habit One Can Cultivate Is
Cheerfulness.*

*Examples from the Writer's Experience
That Show How This Trait Can Work
a World of Good.*

BY LIZZIE GRAYSON WOOD.

Sometimes it is a man, sometimes it is a woman who may be found fairly making sunshine all around them, on the cloudiest, darkest days, when some other people seem to be actually manufacturing gloom, and discontent and discouragement.

They are the men and women who can stretch out a hand in good will, and say an encouraging word, if nothing more—even when perhaps there is some care of their own, plucking at their sleeve from behind.

With some people the sunny habit is natural, easy, while with others it is more or less acquired, and these are they who are working out their soul's salvation by cultivating the habit, for it can be cultivated.

It is the sunny woman, who, if she cannot buy the highly decorated book presented to her notice by some "agent," on a very busy morning, can refuse in an agreeable way, with a real smile, as the young woman turns away (it is generally a woman) for the sunny woman thinks within herself, "What if I had to do that for my bread?" And when in a little while she is called upon again to buy "the very thing needed in every house," and feels that she cannot afford it, she can shut the door softly, and not too quickly, and wish the vender well, in a kindly word, for, be it said, even "cavassers" are human, and have "feelings." The woman who can do this is laying up treasures in heaven.

The sunniest person I think I ever knew was a commercial traveler—a large man, with a strong, pleasant face, not handsome,

but something better—good to look at, and he radiated sunshine, as well in his business, as in his social relations—whether he now is in the body I cannot tell, but if he is I know he is sure to make the world brighter all along his way.

One day he was taking dinner at a very modest boarding house, where he had been staying for a week. He had a way of dining at such places, though in reality he was expected to be found at high priced hotels. When the meal was over he leaned back and said in his own cheerful way, "Well, I have had a good dinner, an excellent dinner; it has suited me exactly." And one after another, the other guests in their several ways, agreed with him. And the weary landlady looked the surprise she could not express. But there was a suspicious moisture in her tired eyes, as she thought gratefully, "I don't believe he will want to 'figure off' because he took dinner down town yesterday." And he didn't. And the few sunny words lasted her all the rest of that day, and a good many days after.

Only a little while ago a woman that I know was called to her door one afternoon to look at the stock in trade of a young man who was selling "notions," to help himself while recovering from the disablement of a hand injured in a machine. Finding among his wares something she could use, she said kindly to him: "Come in till I get the change." He looked at her quickly, she thought, a little curiously. When she came back he said: "Excuse me, madam, but I must tell you that you are the first person who has asked me to come in since I began to go around in this work. They all seemed afraid of me." And then he told her how her words had made him think of his early home, and the friends he had not seen for 15 years, and he thanked her as he turned to go, saying he should never forget her kindness.

Another sunny-hearted woman was one who, with an invalid husband and a son and daughter to support, undertook to retrieve their damaged fortunes by her own hard work. It is now nearly twenty years since she left her native city, and going to another town, with but a few hundred dollars, purchased a small hotel property in a desirable location, and with the good will of a generous man, who gave time on the

place, began her task. It was not long before she needed more room. Then she borrowed money, and made more room.

Certain people there were who found time to take considerable notice of her proceedings. One man went so far as to say she would lose the place, the mortgage would take it, and prophesied the bottom would fall out of all her affairs, and you could fairly hear a sound as of exclamation points—very black ones—at the end of his emphatic remarks. But she had always been cheerful and kind to all with whom she had come in contact, and her reward came.

Today she is at the head of one of the finest and most perfectly equipped hotel establishments in the state where she lives, with property valued at nearly a million dollars.

But there is a sequel to this story. This

good woman has a nephew, who, about two years ago, thought he would better his health and circumstances by going on a farm. It so fell out that the farm he bought, on time, belonged to the man who had made the aforesaid dismal prophecies.

When the mortgage fell due the young man, through illness in his family, and other misfortunes, was unable to meet it, and the mortgagee was making ready for the last "act," which he had said all along would come to pass, and had happened once before with the same farm under similar circumstances.

Then this noble woman came forward and carried the sunshine of her goodness into the clouded home of her kinsman and paid the debt, and let him have sufficient means besides to set him on his feet again.

Verily, it is good to know such things as these in the midst of a crooked and perverse generation.

The Emmanuel Movement

By ROBERT McDONALD

And they shall call his name Emmanuel, which being interpreted is "God with us."—New Testament Scriptures.

And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall lay hands on the sick and they shall recover.—New Testament Scriptures.

How strangely this latter Scripture falls upon our ears! Obsolete sentences, indeed, to ring out from the modern pulpit! The mention of them is a long swing back into the past that we were content to leave buried beyond recall. In our culture, our science, our rationalizing of Scripture, we thought of these signs, if we thought of them at all, as dim and distant sign-posts that could serve no nobler purpose than to indicate how far we have progressed in the march of truth. Since the days of the apostles they have had no representation except in some insignificant anemic Christian sect or other which, to be apostolic, has sacrificed forever the possibility of becoming popular. They are, however, the words of the world's Redeemer. And thrice blest any movement that calls them from the tomb of human neglect to enthrone them

once more midway, if not in the foreground of our faith.

This new Christian movement dares strike hands with the Master of men, as St. Matthew and St. Mark represent him, and believe that because God is with us we can cast out devils, speak with new tongues, heal the sick.

I regard it providential that this movement that is to restore to the church the curative powers Jesus assured His followers they should possess, was born in a church called Emmanuel. It is strikingly significant, inasmuch as "God with us" is the inspiration of the undertaking. "Wilt thou be made whole?" is its inspiration upon its manward side; its incentive, its purpose, its field of expression and usefulness. "God with us" is its inspiration on its Godward side, its dynamic, its all necessary encour-

agement. Friendly to such Christian ideals it dares use all health-restoring aids, the contributions of psychology, medicine, mental suggestion, Christian Science, faith cure, new thought and old, appropriating their strength, discarding their weakness. They all have large modicums of truth as well as considerable mixtures of error. The Emmanuel movement will extract the grain, discard the chaff, and under the leadership of Christ be strong enough to empower the Church for the complete subjugation of the world.

This remarkable movement has no irrationality about it that has yet been detected, though scrutinized and tested by the keenest minds of the day. Such a famed psychologist as Professor James, of Harvard, gives his approval, stating that it is time psychology did something. Dr. Barker, the eminent neurologist of Johns Hopkins University, journeyed to Boston to investigate and returned to Baltimore convinced of its worth, because in harmony with his methods. Dr. Putman, than whom there is perhaps no more skilled specialist on nervous disorders, has sent numbers of patients to the Emmanuel clinic. Dr. Richard C. Cabot, of the Massachusetts General Hospital, goes on record as saying, "I have examined the complete records of every case handled by Dr. Worcester and his associates, and can say that they have accomplished a great deal of good, and no harm whatever." I said to Dr. McComb, I came as a sympathetic investigator and not to criticize. His humble reply was, "We welcome criticism. We invite every possible scientific and religious test. We have no desire to carry on this work an hour longer than its legitimacy and worth will warrant." Both patients and critics have probed to the depths of the movement to find rational or moral or religious inconsistencies and failed to detect a single flaw. They have recognized the bronze head and iron loins of the giant, but thought that, like many another health Colossus, his feet might be of clay, but found his feet no weaker than loins and brow.

Their manuals of reference are the voluminous writings of all the great authors on psychology. I asked Dr. Worcester what medical writers he followed for authority and sanction. He put in my hand

Dr. Paul Dubois' "Psychic Treatment of Nervous Disorders," professor of neuropathology in the University of Berne, and Dr. Schofield's illuminating work of the British Medical Society on "The Mental Factor in Medicine." These and the New Testament are some of their hand-books. No wonder their work is distinctly scientific and assuredly Christian. It could be called "scientific Christianity"—and well named—were not Dr. Worcester more humble than presumptuous. With all its scholarly backing and scientific precision and religious consistency, it steps forth open-handed and loving-hearted to bless humanity, without charge or sensational craving for recognition, under the modest caption, "The Emmanuel Movement"—the "God with us" cure for human ills. And the reason it has made so strong an appeal upon Episcopalian and Baptist, Roman Catholic and Jew, is because there is nothing in it that antagonizes their denominational and religious convictions, or ravages their intellectual integrity. The simple, precious doctrine of God with us is a platform on which all men can unite, and it suggests a power that all men can crave.

* * *

Tolstoi hit it right when he said the cause of all our ills is that men have lost their sense of God. That is why we rush at our brother's throat, that is why we struggle and compete, and claw, and cheat, and lose our life more and more with every futile attempt to save it. Yes, that is the cause of our sorrows, our sicknesses and our despair. We have refused to believe that God was with us and that we were spirits as infinite as is He; and that because spirit with spirit may meet, the very joy of heaven was at our door waiting to be brought up into our consciousness and made the working principle of existence. As Jesus said, "The kingdom of heaven is within you." The declaration is not weakened through the more accurate translation, "The kingdom of heaven is in your midst."

This movement is strictly in accord with present-day scientific discovery and realization. Into what deep realms of subconsciousness have discoverer and inventor dug to bring into their consciousness and ours electricity's wonderful displays. If their

reliance upon material and mechanical agencies to send thoughts and words through telegraph and telephone were startling, the sending of thoughts and words through the wireless air is more so a hundredfold. Marconi will yet circle the globe with his thought propulsions. Edison assures us that a lone man will in the great Sahara or in the jungles soon be able to take a little instrument from his pocket and talk with his fellows everywhere. Why? Because God is with us. The world of spirit is more accurately and powerfully communicative than all the mechanical contrivances of earth.

So is this Emmanuel movement vastly more significant than the patient plodding, remedial work of two earnest churchmen in staid old Boston. Already it has more than the stamp of their genius upon it. The subconsciousness of the human realm is of much more infinite significance than they have probed. God is with us, and the movement may well be said to be in its infancy. No human eye is sufficiently prophetic to see the glorious end.—From *Mind, Religion and Health*. See Book Review Department.

Astrology and Science

By JAMES HARVEY, of London, England, Author of "Essays on Astrology"

There is no science which has been so much misrepresented, and is suffering from mis-statement in this our own day, as the ancient science of planetary influence. Encyclopædias, dictionaries,—and all other books of reference that take notice of the subject, refer to it in a bigoted manner, making it out to be only a fragment of the past; and a superstition of the darkness and undevelopment of the human race. In this way the average man reading and obtaining information from these scientific and literary journalists, forms an opinion of stellar wisdom which is anything but admirable. But Truth knows not death: The eternal years of God are Hers. Had the late Dr. Garnett, of the British Museum, lived to complete his work on the subject of Astrology for the Encyclopædia Britannica, the theme would have been presented and stated in a thorough and unbiased manner. Experience had brought home the truth to this noble and great soul; and when he had found the light he endeavored to give it to the world in his essay, "The Soul and the Stars," a production which startled the mental physiologists of that time, (thirty years ago). The planetary positions, comparisons and corroborations, as to in-

sanity in the case of criminal, king and genius, contained in Dr. Garnett's work are remarkable and significant; and will remain an eternal pillar in the structure of astral philosophy. And evidence of this description is abundant, and will well reward the mind that will take to heart the task of perusing some of it; and as sure as they read and observe they will find an erudition of profound harmony, beauty and truth. The immense distance of the orbs that are purported by Astrology to affect human kind, is a deterring factor in the acceptance of the verity of firmamental incitement. But when it is considered that the sensitive-plate of the astronomer's camera can record the existence of stars which the telescope cannot show to the observer's eyes, it does not require a vast supply of credulity to see the *rationale* of the thesis of star action. For, inasmuch as a luminous point in the heavens will imprint itself upon the photographic plate from an incomprehensible distance, it is but a step to entertain, as a logical conclusion, the influence of the same forces upon all things: man, beast, land, sea and atmosphere; and that all things are subservient to stellar force will not be disputed by anyone of a scientifically-inclined nature who

has an observing eye and a comprehensive mind.

Need it be reiterated, that the Moon affects the tides; that insane people manifest infuriated and stronger symptoms of lunacy during the full of the orb of night; and that it is recorded, those who stammer are worse and more beset by their affliction during the same period: that all commodities planted in the first quarter of the moon thrive and produce plentifully; that sailors and dwellers in oriental and tropical latitudes through sleeping in the rays of the Earth's satellite become Moon or night-blind? But enough. This sort of evidence is very rife; and to those interested in it, they will get plenty of it advanced in my "Essays on Astrology," and in all books, periodicals and journals devoted to the theme of planetary learning.

Yet in passing let me bring before the mind of all enquiring readers that Sir Norman Lockyer accounts for the Indian famine, and the low tides of the Nile valley by the action or effect of Sun-spots. Mr. W. G. Old, an eminent astrologer, in his introduction to "Prognostic Astronomy," thus puts it in a terse manner: "Famine years in India are low tide years in the Nile, and both are controlled by the prevalence of Sun-spots." And further, "Sun-spots have direct relation to the periodic ratios of the planets Jupiter and Mars." This points to an astronomer of great reputation making a discovery which is astrological in its nature as far as explanation goes. But Sir Norman Lockyer would hardly admit that, owing to his orthodox scientific training.

* * *

Henrich Daath, a notable writer on stellar science, in an article, "Lunar Periods," cites three cases from the newspapers establishing the influence of the Moon. The first being a man who drowned himself, his widow explaining at the inquest, he was always strange in his manner and "every time the Moon changed, so did he." The next a boy suicide, of who, his father said, "was always strange once a month, when it was nearly full Moon time." On the coroner asking did he attribute his son's strangeness to the state of the Moon, he received the reply, "I am sure of it." The third is of a man convicted of theft. In

his trial it came out he was suffering from a blow on the head, and that he always went wrong when there was a change in the Moon. Surely this should be convincing enough of planetary influence; and, at the very least, awaken interest and enquiry into the subject.

M. Camille Flammarion, the French astronomer, in speaking of the effects of comets said, "A cometary atmosphere bringing a quantity, even relatively small, of dioxide would absorb our oxygen, arrest the transformation of venous blood into arterial blood, and suppress in a few hours human respiration. That would be death from suffocation." Then, after dealing with the chemical composition of these wanderers of the sky, he continued: "It is easy to imagine a comet which its meeting, instead of absorbing the oxygen of our atmosphere, would absorb the nitrogen, and thus gradually increase the pulmonary, cardiac and cerebral activity of all the Earth's inhabitants. At first this would prove a most delightful sensation. Everybody would be perfectly happy and appreciate better than ever the 'joy of living.' This universal contentment would give place to a boisterous gaiety, and all human beings would become great speakers and singers. Then a certain pulsation in the veins would convoke young men and women to an irresistible dance, and soon this joy would give place to delirium, until the human race would begin to dance a wild dance, and end in consuming up all their organic tissue!"

Here, again, is an astronomer unconsciously asserting the effect of change in the Earth's atmosphere, through the agency of members of the planetary host. And those who have read "In the Days of the Comet," will remember the same idea is adopted by Mr. H. G. Wells; the new state of society and the new world taking place, after the Earth has plunged through the cometary matter which causes the great social change.

The meteorological department of modern science is one of the greatest fiascos that ever was carried on in the courts of civilized learning. They cannot predict further than twenty-four hours in front, and having recourse to instruments, records, etc., before doing so. In many cases

the weather is far wide of the mark; while the despised and reviled astrologer can tabulate the weather for the coming year, and three months before the year is due; and could do so for thirty, fifty or a hundred years with the same exactitude, if necessary. Let those who doubt this, test it by purchasing any of the almanacs, Raphael's, Old Moore's, Zadkiel's or any other, edited by an astrologer, and they will soon discover the truth of this.

By the government of this country there are persons appointed at hundreds of pounds per annum, for meteorological purposes; and to warn the natives of tempestuous and seismic happenings, in countries such as India and other territories that are subject to such phenomena. But the weather-wise gentry are never heeded unless their prognostications are corroborated by the native astrologer. They have found the modern meteorologist wanting, and rely with certainty on those who have the same lore as Barak of old, who knew the sacred river Kishon would rise in flood and baffle Sisera in pursuit. Barak was a reader of the stars, for the writer of the Scripture narrative speaks thus: "The stars in their courses strove against Sisera;" that is, the positions of the planets caused a spate on the river with much rain; and prevented Sisera's fording of the stream. Where modern science blunders is in the fact that they totally repudiate the idea of stellar force or action affecting the weather; and doing so, their science (?) can be nought but a blind, lame, halting thing.

In the science of earthquakes the savants of the civilization of the western world are also at fault, having specious theories as to the cause, origin and locality of same. At this time it is not for me to discuss seismic theories; but it is a fact, that not one of these learned observers can tell of the occurrence of an earthquake until it has happened. Yet, by the aid of the ancient astral wisdom we find Mr. A. J. Pearce (Zadkiel II.) not only predicting the time of the earthquake at Simla exactly, but also the exact degree of latitude. And these men of earthquake erudition smile sarcastically when reference is made to stellar philosophy. Commander Morrison (Zadkiel I.) was famous for his predictions in this phase of astrology, and startled the

world during his life with remarkable prophecies. And all the astrological almanacs teem with these things; and are all published three months prior to the curtain rising on the year wherein the events are to take place.

Science talks of chance, guess, and coincidence, when an astrological hit is made; and laughs in derision when things fall short or out of range: but, if the mistakes and successes of Astrology and modern science were to be computed and compared, I am inclined to think—in fact, I am sure—modern science would suffer by the test.—
From an English Exchange.

Comets.

Are nebulous bodies revolving in an elliptic of great eccentricity, or wandering through space from sun to sun, and are only visible to mortals of earth when they approach the sun. They may be divided into three parts, neucleus, sheath and tail. They have an influence in mundane astrology, depending largely upon the signs in which they may occur.

Halley's Comet.

By Dr. C. Henri Leonard.

The long looked for comet, known as Halley's, and which has a period of 76 years, will make its appearance during this winter or next spring, in almost the opposite part of the heavens. That is, it is due to be first seen somewhere near (if not in) the constellation Orion; possibly a little north of it. If this comet has not in any way suffered dismemberment from the gravitational forces encountered in its journey through over a half-century of time in known space, it will present a magnificent spectacle when it makes its next near approach to the sun.

On one of its visits to earth it presented us with the vision of a long, sweeping, curving tail that covered over 60 degrees of the heavens! This would mean that with its head at the horizon the extremity of the tail was two-thirds of the way up to the zenith; a distance measured in miles that would mean many millions.

This comet is supposed to have been de-

flected by the planet Neptune (our large and outermost planet) from its original course, as it came from the depths of unknown space, on a parabolic curve, into our solar system some 2,000 years ago. This planet's influences closed up the open parabola of the comet's former course and made it an eclipse with an immensely long diameter, and to complete its now much elongated and elliptical route about the sun it takes a period of 76 years.

Astronomers are now watching for the first evidence of its reappearance with big telescopes and the more penetrating eye of the sensitive photographic plates. It will undoubtedly be "picked up" as a faint nebula by the photographer quite a while before the most powerful telescope can reveal it to the human eye, so marvelous is the working of the sensitized camera plate of modern times under the faint actinic rays of nebulous light.

Comets and Their Influences

By HENRY CLAY HODGES

Following we give some interesting data which when understood from a scientific point of view, shows much in harmony with the truth that signs shall be given through the stars in the heavens. These seem to affect more in a mundane aspect than in the vital, but they are also effective in both, and are the outcome of the effects of wave vibrations, which reflect themselves.

In the month of August, year one thousand and one hundred and ninety-three B. C., there appeared in Gemini a comet of most dreadful aspect, visible throughout Egypt, and immediately followed by the death of King Amenemas. In the year four hundred and seventy-nine B. C. a comet was observed by the Grecians, which was crooked like a horn and lasted twenty-two days. During this time occurred the sea fight at Salamis. In the year four hundred and thirty B. C. a fiery red comet hung over Athens for seventy-five days. During this time the Peloponnesian War began. In three hundred and seventy-one B. C. there was a great comet, like a bean, extending over a third of the heavens. This was at the time of the inundation and earthquake in Achaia. In three hundred and fifty-six B. C., at the birth of Alexander, appeared a comet at first bushy and bearded, which afterward took the form of a spear. In one hundred and ninety-four B. C., at the birth of Mithridates, King of Pontus, a comet was visible of extraordinary size and splendor. In one hundred and eighty-three B. C. a comet in Pisces, bright as the sun, was coincident with the death of

Scipio Africanus, and again at the death of Caesar. In the year seventy-one of the Christian era there appeared a great comet in Virgo, the ruler of Jerusalem. This comet took the form of a sword directly over that city. This occurred on Easter Sunday, the 8th of April. It was visible a whole year, until the taking of this city by Titus. In the year two hundred and eighteen a great comet was visible in Pisces eighteen days, during which time Heliogabalus defeated Macrimus and became Emperor of Rome. In three hundred and twenty-three a comet in Virgo appeared coincident with Constantine's victory over Licinius, and in three hundred and thirty-seven another comet in Aries, of terrible grandeur, was simultaneous with the death of Constantine. In three hundred and ninety-two a small, bright comet appeared in the heavens above Rome. The same night Valentinian, the emperor, was strangled. In four hundred and eight there was a great comet in Virgo; this lasted four months, during which time Rome was sacked by the Goths under Alarac, whose two previous invasions in three hundred and ninety-six and four hundred and two

had been marked by a sword comet. On the 14th of August, four hundred and eighteen, a comet in Libra announced the revolt of Britain. In four hundred and twenty-three there was a terrible comet of the nature of those called *Leriniti*, which foretold the war between Rome and the Persians. In four hundred and fifty-five Rome was sacked by *Genserich*; at the same time appeared a comet of great magnitude. In December, five hundred and thirty-nine, a large comet appeared in *Sagittarius*, which remained about forty days, during the course of which two hundred and fifty thousand persons perished by the earthquake at *Antioch*. In five hundred and forty-six a comet, in the shape of a lance, was visible over the city of *Constantinople*, and during the time that it remained ten thousand persons died daily of the plague. In five hundred and seventy another comet appeared, coincident with the taking of Italy by the *Lombards*. In September of six hundred and two a comet, a sword shape, hung over *Constantinople*,

and the execution of Emperor *Maurice* followed. In May six hundred and four, a bright comet was visible at *Rome*, and *Gregory the Great* died. In six hundred and thirteen a fiery comet, lasting a month, hovered over *Rome* and the *Persian War* began. In the year eight hundred a large but mild and beneficent comet was visible with the transfer of the empire to *Charlemagne*, and another in November of eight hundred and fourteen was immediately followed by his death. In the year one thousand and one hundred and six a comet was seen in the east, sending beams, like burning torches and fiery darts. This marked the beginning of the crusaders. In July of one thousand two hundred and sixty-four appeared in *Tarus* a comet of most signal magnitude. This remained three months, and disappeared the night *Pope Urban the fourth* died. In June, one thousand four hundred and fifty-six, two comets, one in *Cancer*, the other in *Leo*, marked the surrender of *Constantinople* to the *Turks*.

Were You Born in the Sign Capricornus?

The sign *Capricornus* governs those persons who are born between the 21st of December and the 21st of January. The native is ambitious, aspiring, desirous of fame, well fitted for leading and commanding; sooner or later he occupies some position of importance; has few confidants or intimate friends; is thoughtful, subtle, serious and reserved; may be wanting in buoyancy and hope, although if *Mars* be prominent in his chart these characteristics may be modified. These natives have the blessing of humility and while both strong and proud they have been able to demonstrate the force of meekness—they "stoop to conquer."

They are apt to be peculiarly situated in regard to personal affairs, if the type be true to the nature of the sign. As a rule they are well thought of by their friends, although they do not realize their own ideal. In conjugal relations they are sel-

dom able to choose the mate that would bring them happiness, or if so death is liable to take the mate from them.

They possess keen pity, and their lives are apt to be lives of sacrifice.

They are thinkers, reasoners and philosophers. In business schemes they are natural heads of corporations and large enterprises. They are proud, independent, high-minded and indisposed to labor with their own hands, save in the furtherance of some plan which promises better things.

Parents should take great care in the education of children of this sign, and guard them against excessive pride. They should be impressed with the oneness of humanity and that true superiority lies in superior ability to serve. They should be given a good business education, and practical experience in self-maintenance.

Physical Regeneration

By WINOGENE SMITH SAVAGE

Written for the Stellar Ray

In the November issue of this magazine, I became much interested in the article of this same heading by Sidney H. Beard, of London, Eng.

As a student of Life, I recognize the need of uplifting the race physically, mentally and morally.

Granting the truth and the pathos of all he has said of present conditions, I hold quite a different view of the remedy. In our search for the remedy, let us revert to the cause, and learn, if we may, what Spirit of Destruction and Deterioration has been forging these children of Divinity into wrecks of what they should be; what demon, if any, is moulding flesh and blood into a form so horrible as the picture which our brother paints so true to present conditions.

The cause he states, "indiscriminate and unrestricted breeding of lunatics, habitual criminals, wastrels, physical and moral degenerates of the worst type," we could scarcely accept, or accepting, must seek for a cause of the cause. In our search for cause, let us see if this indiscriminate breeding of degenerates lies wholly within the realm of those who are themselves tainted by disease and degeneracy. To this we must answer, "No! They are not!" Men and women of education, culture and refinement are the parents of inmates of jails, penitentiaries, asylums, scarlet districts, etc. May we not conclude from a careful study of these unfortunates that few wrecks are born, but many *become*? Nature has a wise provision by which those who are too depraved and degenerate to produce healthy children, are deprived of the divine power of generation. And what a beautiful way she has of sweeping away barriers of disease and weaknesses from her determined course and forming perfection out of the most unpromising materials. By this law, women seemingly too weak and undeveloped for motherhood, give to

the world beautiful babes, rearing them wisely and well.

No, Nature kindly bespeaks physical fitness to the majority of her children at the beginning of life's expression, and a large percentage of the rest she wisely takes back long before adolescence. Then where must we look for the one cause of degeneracy? We reply, it is *ignorance regarding the great life forces!*

Then should we punish ignorance by preventing, through legislation, the fulfillment of life's great impulse? By laws governing marriage, you say! (Aye, but we already perpetuate ignorance by "obscenity laws" which serve to withhold some good, yet rarely apply to the harmful literature of today!) If I love with all the intensity of my nature, but through ignorance of established natural law, perhaps far back in my ancestral line, I have become incapacitated for the reproducing of my kind, would it be in accordance with my inalienable right to personal liberty to enforce legislation which would bar me from the tenderness of home ties? Would such legislation make for upliftment? Two lives might be wrecked for one, and dishonor might result. Who shall say to what desperate depths I might plunge, denied the fulfillment of this Law of Love?

With increased knowledge of the divinity of mankind and the high calling of his mission, life would be ennobled, the nature enriched. Humanity is beginning to realize this truth, and many have risen to the tasks that lie before them. They are themselves living under the fuller light of the new era and are giving to the world children who are little less than Gods, who shall be Saviors of the world. They are calling others to come and see the new dawning. They are opening the Book of Life—that dear old book of mystery which has so long been sealed with many seals—to those who will read it. The "first step" has been

taken; evolution has made the call, and the whole world shall respond. The remedy shall be knowledge of the immutable Law of God. And the life of Physical Regeneration shall be lived individually and universally until crime, weakness and degeneracy shall vanish from our midst.



The First Step.

BY A. GLORIA GLEN.

Art thou weary, oh, my brother and sister? Come, list to me a while. Once life in all its earthly splendor looked dark, the sun's rays in all their beauty seemed not to shine for me. To-day the cloudy, rainy days shine with a radiance transcending the hopes of bygone days!

The way to peace and plenty may seem steep, but when one has started to climb the hill, if ever so slowly, each step becomes easier; it is in making this first step wherein the chief difficulty lies.

Art thou ready? Let me walk beside thee, let my arm entwine lovingly around thy waist. Thou asketh advice? Oh, yes! My great desire is to assist thee. Thou art weary of the gossip in the lives of those whom thou dost know? Beloved, send helpful thoughts to each, send the thoughts of rest and repose, and know, that they will soon know what I tell thee, to-day.

Thou wert injured by an idle slanderous tongue? The misdirected language of an idle one made thee unhappy? And thou didst straightway send thoughts of revenge and rebellion? Come, Beloved, the dark and dreary way has now been passed, the light dawns in the future. Thou art whispering; "I'll forgive," and straightway hast thou been repaid, for there are smiles flitting about thy countenance.

Thou wert made unhappy because thy loved ones went away? Knowest thou that there is no separation of the spirit but that it is here, and there, and everywhere. Know this, Beloved! Thy peaceful, loving thoughts can reach them in holy communion; their love is always with thee.

Thy thoughts are not of peace? Stand firmly upon thy feet. Now my arm shall encircle thy waist more lovingly and we shall enter here, in this quiet retreat. Stand

thou near me; in holy love we shall commune.

Extend thy hands as if in blessing. Follow closely my words and repeat with all the reverence thou dost have. Peace, peace! Good will to all! Love, love, love! Love and peace to all my fellow men. Thou canst feel vibrations of peace now? Thou hast now reached the first step, the hill seems not so steep, to-morrow holds more peace, love and joy.



In Memoriam.

Margaret Bloodgood Peeke.

BY GRACE CAREW SHELDON.

Knowing that Mrs. Margaret Bloodgood Peeke was greatly beloved in Detroit, where she had held many of her classes for the study of occult mysteries, it seems fitting that more than a passing notice should be taken of her progression into the life beyond.

Mrs. Peeke finished her earthly work in her Tennessee mountain home at Pomona at midnight on November 2, 1908. She had been a sufferer for many months, but through all the hours of physical torture her mind remained clear, and she planned much that will be carried out.

Mrs. Peeke was born at Schuylerville, N. Y., April 8, 1838. Her maiden name was Peck, but early in life she went to live with her uncle, Chancellor Benedict, of New York city, who gave her an education far ahead of girls of her day. She took the name of Benedict for this reason. As has been said, "she was the flowering of many generations."

On May 17, 1860, she married the Rev. George H. Peeke, a Congregational clergyman, and of the six children born to them but two sons survive.

Mrs. Peeke was an initiate of high order. To come into her presence was an uplift. Born in the sign Aries, she was also a high-priestess, a teacher, a pathfinder and, by her Bible classes and lessons in the comparative study of religions, she blazed the way for hundreds to take up the study of occultism.

After writing "Born of Flame," which is laid in Tennessee, among the pigmy

people, and tells one of the Roscrution belief, she went abroad, and by her receptivity she lived the story of "Zenita the Vestal," which was her next book. Of this novel her daughter Grace was the heroine, but before it was published this main-spring of her life was called hence. Braver than ever, Mrs. Peeke plunged into her work of teaching how to live so as to die as conquerors, and her classes took her to all our large cities.

At one time she explored Palestine, the home of her beloved Saviour, and visited Baha Ullah at Acca, in the Persian desert. She also saw Patmos and Medaira, and before her return was initiated into the order of Martinists in France and made directress-general for that order in the United States. Her last years on earth have been devoted to work for this order; in consequence, much that she hoped to write, from the vast storehouse of her brain will never be given to the world. Her life of simplicity, of trust, of helpfulness for the weaker brother, was a history in itself. Throughout its every page shines her belief in God the Father, the Son and the Holy Ghost, which all her investigations and studies never dimmed. Knowing her earthly life, how can we help but feel that by the parting of the veil she was ushered into the life immortal to hear the blessing, "Well, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of the Lord."



How Oahspe Was Written.

Some two years ago, Oahspe was mechanically written through my hands by some other intelligence than my own. Many Spiritualists are acquainted with this automatic movement of the hands, independent of one's own volition. There are thousands and thousands of persons who have this quality. It can also be educated, or rather, the susceptibility to external power can be increased. In my own case I discovered, many years ago, in sitting in circles to obtain spiritual manifestations, that my hands could not lie on the table without flying off into these "tantrums." Often they would write messages, left or right, backward or forward; nor could I

control them any other way than by withdrawing from the table. Sometimes the power thus baffled would attack my tongue, or my eyes, or my ears, and I talked and saw and heard differently from my normal state. Then I went to work in earnest to investigate Spiritualism, and I investigated over 200 mediums, traveling hundreds and hundreds of miles for this purpose. Often I took them to my own house and experimented with them to my heart's content. I found that nearly all of them were subject to this involuntary movement of the hands, or to entrancement. They told me it was angels controlling them. In course of time, about ten or fifteen years, I began to believe in Spiritualism. But I was not satisfied with the communications; I was craving for the light of heaven. I did not desire communications from friends or relatives, or information about earthly things; I wished to learn something about the spirit-world; what the angels did, how they traveled, and the general plan of the universe. So after a while I took it into my head that wise and exalted angels would commune better with us if we purified ourselves physically and spiritually. Then I gave up eating flesh and fish, milk and butter, and took to rising before day, bathing twice a day, and occupying a small room alone, where I sat every morning half an hour before sunrise, recounting daily to my Creator my shortcomings in governing myself in thought and deed. In six years' training I reduced myself from two hundred and fifty pounds down to one hundred and eighty; my rheumatism was all gone, and I had no more headache. I became limber and sprightly. A new lease of life came to me.

Then a new condition of control came upon my hands; instead of the angels holding my hands as formerly, they held their hands over my head (and they were clothed with sufficient materiality for me to see them), and a light fell upon my own hands as they lay on the table. In the meantime I had attained to hear audible angel voices near me. I was directed to get a typewriter, which writes by keys like a piano. This I did, and I applied myself industriously to learn it, but with only indifferent success. For two years more the angels propounded to me questions relative to

heaven and earth, which no mortal could answer very intelligently. I always look back on these two years as an enigma. Perhaps it was to show me that man is but an ignoramus at best; perhaps I was waiting for constitutional growth to be good. Well, one morning the light struck both hands on the back and they went for the typewriter, for some fifteen minutes, very vigorously. I was told not to read what was printed, and I had worked myself into such a religious fear of losing this new power that I obeyed reverently. The next morning, also before sunrise, the same power came and wrote (or printed rather) again. Again I laid the matter away very religiously, saying little about it to anybody. One morning I accidentally (seemed accidental to me) looked out of the window and beheld the line of light that rested on my hands extending heavenward like a telegraph wire toward the sky. Over my head were three pairs of hands, fully materialized; behind me stood another angel with her hand on my shoulders. My looking did not disturb the scene; my hands kept right on, printing—printing.

For fifty weeks this continued every morning, half an hour or so before sunrise, and then it ceased, and I was told to read and publish the book Oahspe. The peculiar drawings in Oahspe were made with pencil in the same way. A few of the drawings I was told to copy from other books such as Saturn, the Egyptian ceremonies, etc.

Now during all the while I have pursued my avocation (dentistry), nor has this matter nor my diet (vegetables, fruit and farinaceous food) detracted any from my health or strength, although I have continued this discipline for upward of ten or more years. I am firmly convinced that there are numberless persons who might attain to marvelous development if they would thus train themselves. A strict integrity to one's highest light is essential to development. Self-abnegation and purity should be the motto and discipline of every one capable of angel communion.

J. B. NEWBROUGH.

New York, January 21, 1883.

Books and Periodicals

MISCELLANEOUS REVIEW

A Soul's Pilgrimage.

We have received a copy of a work entitled "A Soul's Pilgrimage," by Mrs. Annie Bright, of Melbourne, Australia, and after looking through its pages we are convinced that the name of the author is well chosen—Bright!

This work is most interesting and soul-inspiring, the product of an analytical mind which has the happy faculty of expressing itself in a most pleasing way. We are in full sympathy and accord with what the eminent author, William T. Stead, of London, Eng., writes regarding this important work, which is as follows:

"The writer of this work is an Austral-ian journalist of good standing who has won her laurels in many departments of

journalistic work. She is at present the editor of one of the best periodicals devoted to the study of psychic matters, *The Harbinger of Light*, of Melbourne. She undertook the editorship five or six years ago, and under her control it has become the recognized exponent of the advanced views on the subject of psychic phenomena of all kinds.

"In this book, 'A Soul's Pilgrimage,' Mrs. Bright embodies the substance of much that she has learned in her own pilgrimage through life. I do not by this imply that it is an autobiography, but the value of such a work as this depends chiefly upon the fidelity with which it interprets the real experiences of real people. Its fundamental thesis is one which is gaining

an increasing vogue in modern thought, namely, the possibility of inter-communication between those who are in their bodies and those who are disembodied. To me this thesis has long been a verified fact, and I rejoice at every earnest effort that is made to familiarize the public with a truth which, although much derided and despised, is destined to ere long obtain universal acceptance. In thus acting as a sponsor for the good faith and high standing of the author, and also for the fundamental truth which the story is an attempt to inculcate, I do not suppose that anyone will hold me responsible for every sentiment expressed in 'A Soul's Pilgrimage.' It is sufficient for me to say that the author is an honest and capable woman, and that the doctrine she has to teach is in essence true."

WILLIAM T. STEAD.



Psychcoma, or Soul Sleep.

By Helen Rhodes.

This is a new book by Helen Rhodes, whose series of articles in *Nautilus* on "Religious Education for New Thought Children," has aroused so much interest among its readers.

"This book teaches self-development in a new way," says Elizabeth Towne, "and I consider it a distinct advance over anything of the kind that has yet appeared in print; a short-cut method for finding one's fuller consciousness and developing one's capacity and powers."

"Psychcoma" was written out of a two years' experience of Mrs. Rhodes' which was most remarkable, an experience when she seemed actually to be "consciously living out of the physical," so great was the new view of life, and so full and wonderful the power to accomplish and to command and enjoy.

As the experience progressed, Mrs. Rhodes wrote it all down, that nothing might be forgotten. Then a group of students in New York became enthused and tried Mrs. Rhodes' methods, with amazing results in the developments of individual freedom and power. Out of all this discovery, inspiration and practice, "Psychcoma" was written. It is a clean-cut statement,

concise, scholarly, lucid, and yet inspiring; a sort of apex book that gives you an all-sides view of life without confounding you with abstruse philosophical statements of multitudinous rules for practice.

I have written an introduction for this book, telling you how to use it to best advantage for yourself and others. Follow the directions faithfully and you will be glad forever. Following is a brief synopsis of contents:

Introduction—How to use *Psychcoma*. (By Elizabeth Towne.)

Part I—*Psychcoma* or Soul-Sleep; Existence as we know it. Birth and death. Astral, physical, spiritual life. Psychic visions. Obsession. Subliminal self. Transmutation of instincts, or "killing out." Cosmic consciousness.

Part II—Transmutation: Sex Law of Vibration. Control of the breath with liberating exercises. The Inward Breath. Tense and relaxed muscles. Solar plexus. Law of concentration and meditation. Pragmatism.

Part III—Awakenings: Aspiration. Subconscious mind. Obsession. Law of suggestion, concentration, meditation, affirmation. Going into the silence. Sleep as the Great Opportunity for Development. The Inward Breath used by Adepts. How to help or heal others. "He giveth to his beloved in sleep."

Part IV—Mastership: Cosmic consciousness. Happiness. Dominion. Realization. Healing. Changing environment. Developing personal success.

Price \$1.00, and is published and sold by Elizabeth Towne, Holyoke, Mass.



How to Get Well, Keep Well and Live a Hundred Years, Without Doctors or Medicine.

A complete course of instructions for curing any curable disease by natural methods. Every family, invalid or person who would learn the art of curing disease should send for Prof. Zach Shed's great health system and instructor in methods of cure. It prepares you to teach or practice hypnotism, physical culture, health breathing, magnetic bathing and curing by

personal magnetism. Rational methods for regaining health and keeping well, which are admirably adapted to the wants of busy people. Worth ten times its weight in gold to those who are seeking health or who desire to learn a paying profession. Prepared by one of the oldest teachers and practitioners in America. A complete mail course of five courses in one, which deals in a lucid manner with these interesting questions from the standpoint of the latest scientific knowledge. No work covering the same ground and conveying the same information has ever been published before. Contains more valuable information concerning the subjects treated than any other course which is sold for ten times the price. Printed in large type, on fine linen paper, and handsomely bound with reference to convenience. This valuable work will be sent postpaid to any address for \$5. Address Prof. Zach Shed, Rooms 32 and 33 Arapahoe Bldg., Denver, Colorado.

* * *

Italy, the Magic Land.

BY LILIAN WHITING.

Author of "The World Beautiful," "The Florence of Lander," "The Land of Enchantment," Etc.

With 16 full-page plates from photographs. 8vo. Decorated cloth. Gilt top, in box, \$2.50 net.

Lilian Whiting's new book aims to present a living panorama of the comparatively modern past of Rome,—that, opening with the period of Canova and Thorwaldsen, proceeds to the contemporary Rome of Vedder and Franklin Simmons, in which the writer depicts the Rome of the Hawthornes and the Brownings, and of that intense artistic life attracted by the stupendous works of Michael Angelo and the galleries of the Vatican.

The design of "Italy, the Magic Land" is unique in its picturing of the prismatic life of the Eternal City—the mingled social and artistic—and its portrayal of the long procession of brilliant visitors from the time of Goethe and Mme. de Stael to that of Henry James.

"It was the Rome of sunny winters," writes Lilian Whiting of the middle period of the nineteenth century, "the Rome of

gay excursions over that haunted sea of the Campagna to pictorial points in the Alban and Sabine hills; the Rome of young artist life, which organized impromptu festas with Arcadian freedom, and utilized the shadow or the shelter of ruined temples or tombs in which to spread its picnic lunches and bring the glow of simple, friendly intercourse into the romantic lights of the poetic, historic, or tragic past. There were splendid Catholic processions and ceremonials that seemed organized as a part of the stage scenery that ensconced itself, also, with the nonchalance of easy possession, in the vast salons of historic palaces where tapestried walls and richly painted ceilings arched high overhead, with statues dimly seen in niches here and there, and the bust of some crowned Antoninus, or radiant Juno, gleaming from a shadowy corner, all made up the *mise-en-scene* of familiar evenings."

Auto Suggestion, by Dr. Herbert Parkyn, former Editor of "Suggestion," now The Stellar Ray, is given as a premium with each new subscription to The Stellar Ray.

Speaking of human evolution during the past quarter of a century, Floyd B. Wilson, in his recent work entitled "The Evolution of the Soul," calls attention to its evidence in modern literature. He specializes several instances and one as follows. He writes:

Taking up a recently published story entitled "Karl Grier," a student at Oxford is made to say to his fellow students:

"(a) Human inventiveness is bounded only by the zone of human intelligence; (b) the capacity of the brain extends far beyond our present scientific comprehension. (c) Every new discovery is, therefore, a mere quickening into activity of some special attribute latent in all properly regulated brains. (d) A time may come when man shall know all things, as nothing can happen nor can have happened, which the brain is not capable of conceiving."

Like quotations hinting at latent powers in man and heights to be attained by him,

can be found today in modern literature wherever one turns. Humanity is awakening to its mighty potentialities, and this mental illumination, I claim, is ushering in an intellectual dawn announcing freedom of thought and the emancipation of man from all suppression and from all environment. There need be no quarrel with religious dogmas or with false philosophies. All of them were outgrowths from the unfoldment of man at the time they were conceived. The reasoning from cause to effect must always be within the horizon of man's mental equipment. Now human unfoldment is known to be the penetrating of planes of consciousness, which rise beyond the plane of the intellectual on which man has worked so long and accomplished so much. Through this mental upreaching a greater selfhood has been discovered and it is asserting its oneness with Infinity. Better than all, as God's image is revealed more and more, there rises above the mists glimpses of regions of consciousness beyond. Growth and upliftment in the human now point to the possibilities in man beyond all that poets have sung or imagination has dreamed. The dawn is breaking over human consciousness, and the intellectual wealth being disclosed startles man as he looks within and discovers the blending of the human with the Universal."



Oahspe—A New Bible of These Latter Days.

Revealed in the words of Jehovih, being a history of the dominion on higher and lower planes, the heaven and the earth, and the nations, during the past 24,000 years, dating from the submersion of the great continent of Pan in the Pacific ocean, commonly called the Flood to the Kosmon Era, which began in A. D. 1848. Also a brief history of the preceding 55,000 years, together with a cosmogony of the Universe, the creation of suns and planets, the creation of man, and unseen worlds in Ethereal heavens. And also new commandments of Jehovih to man, formed in words in the Kosmon Era, year 33.

This venerable book gives occult reasons for all events that occur, and have oc-

curred, during historic ages, and *reveals the career and destiny of man*. It gives the origin of all great religions since the first days of sun worship. It deals with astronomy, geology and science in a new and wonderful way, and is the most remarkable book in existence.

Price \$5.00, postage 50 cents, on receipt of which it will be mailed to any office in the World's Postal Union.

Make all orders for \$5.50 each payable on Los Angeles, Calif., and address them to Edgar Lucien Larkin, Lowe Observatory, Echo Mountain, Calif., U. S. A.



2,000 Years in Celestial Life.

This work is published by the Astra Publishing Co., Detroit, Mich. Price \$1.25 post-paid, to any address in the United States or her possessions, Canada, England, Australia or Mexico.

Following are brief extracts from its pages—whereby our readers may catch a passing glimpse of the nature of the contents. It is composed of a series of letters from Clytina, a Greek girl, who passed into celestial life at the age of 16:

To My Dear Friend and Co-worker in the Cause of Progress:

I assure you it is extremely gratifying to me, as a spirit intelligence, to come and communicate with you today with the sincere purpose of giving out some thoughts that will be beneficial in bringing more spiritual conditions to earth. The spirit world in its relation to the earth condition is comparatively the same as the rounds of a ladder; is, in fact, steps of knowledge; and as we progress, we step up higher to a condition in perfect harmony with ourselves. Just as air of the same temperature rises to its own destiny, and as water flows to its level, so does mortal spirit rise to its exact condition of unfoldment. Even as we keep throwing off the old body and change in different periods of our earthly existence, likewise does the spiritual body become finer and more ethereal, and all these conditions are governed, by natural law, each one being as it were a law unto himself and responsible for his or her actions. But with knowledge comes the power and force to govern the good deeds

made manifest in mankind, and the same feelings of love are prevalent and even intensified in the spiritual existence, so that we all eventually rise above the elements of life, and overcome the crude and undeveloped condition that has existed so long in connection with the material world; so long in fact that all humanity has become thoroughly imbued with its influence so contaminating and injurious to the peace and happiness of mankind. Our purpose in coming to you here on earth is to elevate, to give you the benefit of our experience that you may profit by it, as the child profits by the good life led by the parent, and the same teachings to uplift and lead a perfect life, are only the guide to what will prove to be the most perfect results on our side of life.

My earth's experience was quite limited, as I only passed sixteen years in the mortal, passing out 131 B. C. My father, whom I know as Clithoneachus, but who is known to modern history as Hasdrubal, is at the present time very much interested in my communications to you; also my dear mother, known as Telesda, and there are many of my dear and near friends who are interested in your little circle, which meets here, in this room, for the very purpose that our little circle met in Athens nearly 2,000 years ago. It is certainly a pleasure to come to you in this way, and I feel certain that the time is rapidly drawing near when the world at large will be overwhelmed with the fact of life immortal, and communication of spirits disembodied. Most glorious day when this shall come to all mankind! Then shall capital punishment and many other human laws be abolished, and we shall have spirituality on earth. Crime will be eradicated and the desire will be only to do good to all. You may not be in the body to see all this, but together we can combine to plant the seed that will germinate and produce the good results.

I wish to say just a few words in connection with our ideas of Christ and his teaching. We consider him a highly developed psychic, and his religious faculties were far greater than any other personality known to myself. Plato possessed the faculty of oratory, Socrates of philosophy, Beethoven of music, etc., and it is

these selfsame gifts that are imbued within us, that we are expected to cultivate and use in a way that mankind will receive a benefit. Each faculty is necessary to do its particular part, and, combined as a whole, they form the basis for perfection in all things. We can each one gather what we can to his own good, and it is these highly advanced intelligences who send out their thoughts into the universe that permeate everything. It is more natural to be good than evil; therefore when we, of one mind, either incarnate or disembodied, meet together and direct our minds to good thoughts and pure and noble deeds, evil must flee in the face of this most overwhelming force.

I thank you most cordially for this privilege, and wish to be remembered kindly to each member of your circle. I shall remain true to our work. Ever in truth,

CLYTINA.

* * *

Planetary Daily Guide.

BY LLEWELLYN GEORGE.

Instructor of the Portland School of Astrology.

The object of this little book is to present aspiring, progressive people with a simple yet scientific method whereby they may learn what particular planetary influence they give most ready response to and also its quality, together with the dates of the celestial activity as applying to themselves individually, so that each may materially assist themselves by taking advantage of knowledge gained herein by working in conscious, well-directed co-operation with the duly timed operations of nature as seen in the dome of the universe.

As a special feature an entirely new set of delineations are presented, interpreting the influence of planets upon life and its affairs for the use of investigators and practical students, for research, reading and further understanding of any horoscope, arranged in such a manner that the elements of a chart can be checked off beside each paragraph pertaining thereto and studied by anyone at any time. The readings are new, original and up to date and well adapted to the most radically pro-

gressive people and to the use of regular practitioners, teachers and students. They are representative interpretations of planetary influence, according to astrology of today. Price 50c, and may be purchased of The Stellar Ray Book Department.

* * *

Transformation.

*Written for The Stellar Ray
by Ida Lyon.*

The fire upon the hearthstone of my heart
Burns low. The blighting storms that
round me rage

With weird and dismal wailing, quench
the flame,

And leave me desolate, unloved, alone.

Alone, yet not alone, for by my side

A gaunt and shadowy form I know too
well

Lurks still—Adversity, grim-visaged, chill,
And, as I look with loathing in my soul,

Despair stands darkly forth to menace me.
Crouching before the embers, unexpired,

I shrink and shiver, groveling helplessly;
For Death has entered there in horrid

guise,

And Fear, with iron hand, has seized on
me.

But lo! what radiant form has risen there,
Dispelling, by the magic of her smile,

The maddening gloom? Adversity, De-
spair

And Death have vanished; Fear has set
me free;

The fires that smouldered in my heart burn
new.

Enraptured of her beauty and her grace,
"Who art thou, radiant vision?" I entreat.

"My name," a music-wafted voice replies,
The while I stand enthralled, "My name is

Hope."

* * *

Cause and Effect

Good Digestion Follows Right Food.

Indigestion and the attendant discomforts of mind and body are certain to follow continued use of improper food.

Those who are still young and robust are likely to overlook the fact that, as dropping water will wear a stone away at last, so will the use of heavy, greasy, rich food, fin-

ally cause loss of appetite and indigestion.

Fortunately many are thoughtful enough to study themselves and note the principle of Cause and Effect in their daily food. A N. Y. young woman writes her experience thus:

"Sometime ago I had a lot of trouble from indigestion, caused by too rich food. I got so I was unable to digest scarcely anything, and medicines seemed useless.

"A friend advised me to try Grape-Nuts food, praising it highly, and as a last resort, I tried it. I am thankful to say that Grape-Nuts not only relieved me of my trouble, but built me up and strengthened my digestive organs so that I can now eat anything I desire. But I stick to Grape-Nuts."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

* * *

The New Thought Message.

Pruella Janet Sherman.

From out the gloom of modern doubt

A glowing message shines;

And if we read the sign aright,

'T will glorify the darkest night;

Putting the hosts of Fear to rout,

With the breaking of their lines.

The air is filled with helpful rays

That from this symbol gleam;

And he who puts himself within

The magic circle, robs all sin

Of tyranny; and peaceful ways

Enfold him, like a dream.

What is this message, shining down

Through Superstition's night?

It is: "Be fearless, and be true;

Declare all good is meant for you."

Then brightly smile at Fortune's frown;

And you read the sign aright.

* * *

Literary Note.

The constant demand for Helen Keller's "Optimism," in which she formulates her life creed, is reported by the publishers, Thomas Y. Crowell & Co. An interesting

story has been received concerning this book. Last year a patient in the Bloomingdale Asylum for the Insane, in Massachusetts, read "Optimism" in one of her sane moments. She conceived the idea of starting an optimist club in the asylum among her unfortunate associates, and this club has had a remarkable and successful history, although the founder has left the institution. One of the nurses says that the club has completely changed the character of the ward, and its influence for sanity and health still continues.

* * *

Feared Being Grabbed

Woman's Nervousness from Coffee Drinking.

The brain acts through the nerves.

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"For twenty years, I drank coffee, thinking it would give me strength when tired and nervous.

"The more coffee I drank, the more tired and nervous I became until I broke down entirely. Then I changed my work from sewing to house-work. This gave me more exercise and was beneficial, but I kept on drinking coffee—thought I could not do without it.

"I was so nervous at times that if left alone I would not go from one room to another for fear someone would grab me, and my little children had to go around on tip-toe and speak in whispers.

"Finally an attack of the grip weakened me so my nerves rebelled and the smell even of coffee was nauseating. Then my husband prepared some Postum for me, believing the long use of coffee had caused my break-down, so that my head and hands shook like the palsy.

"At first I did not like Postum but I kept on drinking it and as we learned how to make it right according to directions on pkg., I liked it as well as coffee.

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where in the house day or night and never think of anyone grabbing me and the children can romp as healthy children should—my nerves are all right." "There's a Reason."

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* * *

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Eusapia is a Neapolitan, born in 1854 at the tiny village of Minerno-Murge. Left an orphan to the scant if kindly care of friends, while but a baby, she received an injury that may have something to do with her mediumistic powers. There is a marked depression in her head, the result of that early fall, and during the trance state a cool wind, which often accompanies psychical phenomena, is felt to issue from this "opening."

In the house of her peasant friends her powers first became manifest through the queer antics of furniture and bric-a-brac. But her rise in fame has been spectacular. The humble servant and saleswoman, turned out of her first employment for her ignorance and laziness, is now the protegee of nobility—the Duke of the Abruzzi is among her patrons—and the confidante of scientists. Incidentally, her mediumship has made her wealthy.

But she is still the peasant woman, her coarseness softened a little by suffering and by traces of the stress of many seances, her eyes sharpened a little with the native shrewdness of her class.—From "Are the Dead Alive?" by Fremont Rider, in the December Delineator.

We call special attention to the advertisement in this issue of Prof. E. L. Larkin's important work, entitled "Radiant Energy." It should interest every intelligent reader.

Clairvoyance, by J. C. F. Grumbine, is an able work, profound, yet simple in its diction, and is permeated with an atmosphere both uplifting and inspiring to a sincere student of the occult laws of life. It is our opinion that no one will make a mistake in reading and studying this book. Further particulars regarding it will be found in the advertising pages of this issue. Any and all of Mr. Grumbine's publications are superior works in tone, quality, color and practicality. We cordially recommend them to those of our readers who are interested in the subjects of which he treats.

W. F. Hubble, son of Eleanor Kirk, the authoress of "What the Stars Told Eleanor," and other important works; is the publisher of a book "showing 3,000 ways to make money with little or no capital." In the advertising department of this issue will be found a description of his work under the heading "A \$10 Book for 50c."

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Before it is ready for table use it must be roasted, when it looks like wheat bread, and is both palatable and nutritious. Usually the fruit is cut into three or four slices and roasted or baked in an oven.

Frequently the people of a village join in making a huge oven, in which several hundred breadfruits may be baked at one time, without its costing any of them much labor. Prepared in this way, the bread will keep for weeks.

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* * *

The Eternal Goodness.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

O brothers! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And then O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee.

—John Greenleaf Whittier.

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Scientific Astrologers of America.

An open meeting of the Scientific Astrologers of America was held Tuesday evening, November 24, at their hall in the Blanchard building, South Broadway, Los Angeles.

The public was cordially invited to attend these open meetings. There was neither admission fee nor collection. Doors opened at 7:30. Meeting called at 8 o'clock.

The society is greatly pleased with the interest manifested in its work throughout the country. Letters are daily received from persons in various parts of the United States asking for instructions in founding branch organizations. From present indications it will not be long before the society will be represented in all the leading cities of America.

The best thought of today in medical, scientific and religious circles teaches that "thought is force" and that "as a man thinketh * * * so is he." The horoscope teaches us why we think along certain lines, good or bad, and it follows that it must also indicate the proper lines of thought and the right character to cultivate in order to think better thoughts or improve our habits of thought.

The secretary will be pleased to answer inquiries to all matters pertaining to the society. Address, Mrs. E. C. Wilson, Secretary Scientific Astrologers of America, 1115 Woodland Avenue, Los Angeles, Cal.

Astrology continues to establish new dignity for itself as time goes on. The science is continually growing in popular regard, and justly so. Little straws point out the direction of public opinion. In Paris this season a new fad shows the hold astrology has taken upon people of fashion. A new brooch has appeared, upon which is mounted in costly gems the constellation under which the wearer was born. It shows the glowing sun in a beautiful diamond, the moon in pearl and the other planets of the configuration in suitable gems, with the birth stone of the lady in a conspicuous place in the cluster. The cost of such a brooch no doubt precludes the possibility of any great popularity, but it shows the recognition given to astrology by those of wealth and culture.

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are mined at trifling cost. The tourmaline, the beryl, the topaz and the moonstone might well be utilized to such a purpose and at a cost that would bring the brooch within the reach of the average person. From an astrological journal published in Hollywood, Calif. Edited by Lulu A. Myers. Price 50c a year.

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Captain of airship (to passing aerocabby)—Hey, is this the air current to Pittsburg?

Aerocabby—Sure. Follow these white clouds until you strike those black ones over there, and turn to your right. Don't fly too high over the city, though, or they'll arrest you for skyscraping.

✱ ✱ ✱

Open Your Windows.

By Dr. J. Frank Hubert.

In the system of the child the lungs, in conjunction with the heart and liver, are the great purifiers. The child inhales all that may be floating in the air. This comes in contact with the blood. If the blood is constantly renewing itself by regular contact with the new oxygen supply from pure air, the impurities taken into the lungs or thrown off by the liver are literally treated with an antiseptic, rendered harmless, and carried away in the most natural channels.

But if the impurities of the air and those bred within the body itself meet blood which is created in foul air, the strength of the poison is increased and it seizes upon any weak part of the body with avidity. Disease and suffering follow. That is the physiological side of pure and impure air. It is just as simple as A B C.

Poisoned air is immoral in its effects. A room in which the vapor from bodies is discharged, without an influx of fresh air, can develop the worst impulses of the human soul.

Poisoned air causes torpidity of the liver. The circulation of the blood is slackened. Foul things are cast off from the body with less ease. The thinking capacity of the brain is lessened. Sluggish thoughts replace quick ones. The sensual, and not the spiritual, instincts are aroused.

In the child there is a marked increase in peevishness and displays of pettish temper. The child does not know what is causing this, but its lungs and liver do, and they are protesting. The mother snaps at small things. She feels restrained about her chest and head. Her feet become heavy. She feels slipshod, she acts slipshod, her work is slipshod.

Dust from carpets, rugs and books, dust from walls and shelves, mixes with the already overcharged bad air. This admixture of poisons seeps through the human sys-

tems inhaling it. We have as a clear result bad thoughts and bad actions. Do not attempt to tell me that this is not so. I have practiced over a quarter of a century, and I have proved that it was so time and time again.—From an article in *The Mother's Magazine*.

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One throb of comfort to an aching heart,

Or cheer some wayworn soul in passing by;

If I can lend

A strong hand to the fallen or defend

The right against a single envious strain,

My life, though bare,

Perhaps of much that seemeth dear and fair

To us of earth, will not have been in vain.

The purest joy,

Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine;

And 'twill be well,

If on that day of days the angels tell

Of me, she did her best for one of Thine.

—Helen Hunt Jackson.

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* * *

The Bath.

A daily bath is a necessity if the body is to be kept in a good, sound condition. If one's constitution will not permit of a daily plunge, the sponge bath will prove sufficient for all purposes of cleanliness and health.

Whether the bath should be a cold one in the morning or a hot one at night is to be determined by the physical strength of the bather.

A cold bath has a tendency to make the skin dry and harsh. To avoid this condition, some outdoor exercise should be taken soon after the bath. This will promote perspiration and the action of the oil glands, thus making the skin soft and smooth again.

For nervous people, a bath in sea water, or in water to which the sea salt has been added, will prove beneficial. The salt stimulates the heart and overcomes the exhausted feeling one so often experiences after some mental or physical strain.

The hot bath has a soothing effect and

often insures sleep to one who is inclined to be wakeful and restless.

The cold bath, be it sponge, spray or plunge, is a delight to those with whom it agrees.

It is heroic treatment and should not be tried save with caution or by the advice of a physician. If you promptly rebound from the shock and are left warm, "all-of-a-glow," and full of energy and strength, then the bath has proved beneficial; but if you feel "shivery," weak and depressed, beware—the cold bath is not for you.

Conscience is the amount of innate knowledge we have in us.—Victor Hugo.

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